A

HOMILY

OF

Pope *Clement* XI.

As deliver'd by him in

St. PETER's in the *Vatican.*

ON THE

FEAST

Of the Holy Apoſtles,

St. *Peter* and St. *Paul,*

In the Year of our LORD 1717; upon Occaſion of the Pretender's being there preſent.

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HOMILIA

SS. DOMINI

Clementis XI, *&c.*

BIBLIOTECA·BODLEIANA·

MAGNUM *adeò, ac mirabile potentiæ ſuæ conſortium Principi Apoſtolorum contulit Divina dignatio cum primum ille interroganti Domino Diſcipulos ſuos, quem ipſi Eum eſſe dicerent, fideli confeſſione reſpondit: Tu es Chriſtus*

A

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OF

Pope *Clement* XI. *&c.*

SO great a Mark of his Affection and Familiarity did the Divine Majeſty vouchſafe to give to the Prince of the Apoſtles, who when the Lord asked his Diſciples whom they ſaid he was, anſwered before the reſt, with a Confeſſion full of Faith, *Thou art Chriſt the Son of the Living God*:

ſtus Filius Dei Vivi: ut ſatis mirari non poſſimus ſoli Petro pro ejuſmodi juſtiſſima, ac prorſus debita, imo & ab aliis edita confeſſione, ampliſſimum illud, ac ſingulare præmium, quod nobis Evangelica lectio reſeravit, tributum fuiſſe. Nonne enim etiam Nathanael vere Iſraelita, & in quo Dolus non erat, priuſquam ipſemet Petrus, vel alius quiſquam Chriſtum Dei Filium pronuntiaſſet, palam, & aperte ei dixerat Rabbi, tu es Filius Dei? Nonne pariter, cum aſcendiſſet Jeſus in naviculam, Omnes qui in illa erant, adoraverunt eum, dicentes: Vere Filius Dei es? Nonne & Martha dicenti Domino ad eam: Omnis, qui vivit, & credit in me, non morietur in æternum: Credis hoc? Conſertim reſpondit, Utique, Domine, ego credidi, quia tu es Chriſtus Filius

God: That we cannot ſufficiently wonder why St. *Peter* only, amongſt the many who made this Confeſſion ſo due, ſo juſt, ſhould receive that moſt ample, moſt glorious and ſingular Reward, as is diſcover'd to us in the Goſpel Leſſon of this Day. For did not *Nathanael*, a true *Iſraelite*, in whom there was no Guile, long before St. *Peter*, or any other, declare Chriſt to be the Son of God; when he ſaid openly and in publick, *Rabbi, Thou art the Son of God?* And when Jeſus came into the Ship, did not all thoſe that were there Adore and Worſhip him, ſaying, *Of a Truth Thou art the Son of God?* And did not alſo *Martha*, when the Lord ſaid to her, *Whoſoever liveth and believeth in me ſhall never Die, believeſt thou this?* immediately make Anſwer,

lius Dei Vivi, qui in hunc Mundum veniſti? Nonne Demum etiam Centurio, ubi vidit Chriſtum, in Cruce expirantem, libera voce Clamavit: Veri Filius Dei erat iſte? Quare igitur Nathanael, tametſi primus omnium Chriſti Divinitatem promulgaſſet, adeoque, ut Auguſtinus advertit, primus ſimiliter inter Apoſtolos recenſendus videretur, non ſolum primus non fuit, ſed nec medius, nec poſtremus duodenario illorum numero adſcriptus invenitur?

Quare, ibidem, qui in navicula erant, licet Chriſtum adoraverint, illumque Dei Filium, confeſſi fuerint, beati a Domino minime dicti ſunt? Quare demum nec Marthæ fides laudari meruit, nec Centurionis confeſſio celebrari? Soluſque

ſwer, *Yea Lord, I believe that Thou art the Chriſt the Son of the Living God, which cameſt into this World?* Did not laſtly the Centurion, when he ſaw Chriſt expiring on the Croſs, cry out with a loud Voice, *Truly this was the Son of God?* How comes it then to paſs that *Nathanael*, though he was the firſt of all Men who publiſh'd the Divinity of Chriſt; and therefore, we would think as St. *Auguſtine* obſerves, ſhould be accounted as the firſt of the Apoſtles, and yet he is not only not reckon'd to have the firſt Place amongſt the Twelve, but neither the middle, nor the laſt?

Why is it alſo, that thoſe who were in the Ship and worſhipp'd Chriſt, and confeſſed him to be the Son of God, were not called Bleſſed by the Lord? Why

que Petrus Chriſtum Dei Filium enuncians, æternæ Veritatis teſtimonio beatus prædicatur, felix ædificandæ Eccleſiæ fundamentum in novi nominis nuncupatione conſtituitur, cæleſtis Regni Claviger declaratur, ligandorumque, ac ſolvendorum arbiter, manſura etiam in Cælis judiciorum ſuorum definitione, præficitur? Scrutemur Venerabiles Fratres, dilecti filii ſcrutemur ſigillatim rationes, ut Myſterium agnoſcamus; Dixit Chriſtum Nathanael Dei Filium: at ſimul etiam dixit Regem Iſrael: Rabbi, Tu es filius Dei Tu es Rex Iſrael. Humanum aliquid ſapere poterat Fides illa, quæ Dei Filium agnoſcebat eum quem Regem credebat: Agnovit Martha Chriſti divinitatem: Sed tunc agnovit, cum ab eo Lazarum Fratrem ſuum ad vitam revocandum poſtulabat. Ado-

raverunt

laſtly did neither the Faith of *Martha* deſerve to be Prais'd, nor the Confeſſion of the Centurion merit Honour? And only St. *Peter* by affirming Chriſt to be the Son of God, pronounced Bleſſed by the Teſtimony of the Eternal Truth, appointed by a new Name to be the happy Foundation whereon he would build the Church, declar'd the Keeper of the Keys of the Kingdom of Heaven the Judge of what ought to be bound and looſed, whoſe Sentence Heaven itſelf was to approve of by a Ratification permanent and eternal. Let us examine, Venerable Brethren, Beloved Children, let us examine ſeverally the Reaſons, That we may acknowledge the Miſtery. *Nathanael* ſaid, Chriſt was the Son of God: But at the ſame time he alſo ſaid, He was the

raverunt Chriſtum, qui in navicula erant, eumque confeſſi ſunt filium Dei: Sed hanc ab eis confeſſionem naufragii timor extorſit. Hoc ipſum confeſſus eſt Centurio; ſed ut in Evangelio legimus; viſo terræmotu. Solus Petrus terrena ſpernens cæleſtia reſpiciens, nulla caducæ felicitatis cupidine illectus, nulla cujuſvis diſcriminis formidine territus, ſublimi illa confeſſione, quam nec caro, nec ſanguis ei revelavit, ſed divinus Pater, qui in Cælis eſt, Apoſtolico cordi inſpiravit, diverſa opiniantibus aliis, Chriſtum Dei vive Filium promulgavit, & credidit; Mirari itaque deſinamus, ſi ſolus ibidem Petrus inſigne illud ac præclarum ſuæ confeſſionis præmium meruit, quod illi Dominus largitus fuit, cum dixit Beatus es Simon Bariona, quia caro & ſanguis non revelavit Tibi,

ſed

King of *Iſrael*; *Rabbi*, *Thou art the Son of God*, *Thou art the King of* Iſrael. This Faith of his might ſavour ſomething of the Man, ſomething Human, which acknowledg'd him to be the Son of God, whom it believ'd to be a King. *Martha* acknowledg'd the Divinity of Chriſt, but ſhe acknowledg'd it at that time, when ſhe deſir'd him to raiſe her Brother *Lazarus* to Life. Thoſe in the Ship adored and worſhipped Chriſt, and confeſſed him to be the Son of God, but it was the Fear of Shipwreck, extorted from them this Confeſſion. Such Confeſſion alſo did the Centurion make, but it was as we read in the Goſpel, after he had ſeen the Earth-quake. Only St. *Peter* deſpiſing things Terreſtial, having an Eye to things Celeſtial, allured by no Deſire of Tranſi-

tory

ſed Pater meus, qui in Cælis eſt; Et ego dico Tibi, quia Tu es Petrus. & ſuper hanc petram ædificabo Eccleſiam meam; Et portæ inferi non prævalebunt adverſus eam. Et tibi dabo claves Regni Cælorum. Et quodcumque ſolveris ſuper terram erit ſolutum & in Cælis. Meruit hæc, dilectiſſimi, meruit hæc Petri Fides. ſancta Fides, magnanima Fides, heroica Fides; quippe quæ Omnia humanarum opinionum incerta tranſcendens, firmitatem Petræ, quæ nullis impulſionibus quateretur, accepit. At ubinam hodie, & intrepidam hanc, & vere Apoſtolicam Fidem invenire poterimus, &c.

Procul, & de ultimis finibus pretium ejus. Heu quam degenerem adulta nunc, aut verius annoſa

tory Happineſs, terrified with no Fears of Danger, with that ſublime and lofty Confeſſion, which neither Fleſh nor Blood reveal'd to him, but with which the Divine Father, which is in Heaven, had inſpir'd his Apoſtolical Heart, while others were of different Sentiment, couragiouſly publiſh'd and believ'd him to be the Chriſt the Son of the Living God. If then only St. *Peter* obtain'd that excellent, that illuſtrious, that glorious Reward for this his Confeſſion, which the Lord beſtow'd upon him, when he ſaid, *Bleſſed art thou* Simon Bar Jona, *for Fleſh and Blood hath not reveal'd it to thee, but my Father which is in Heaven:* And I ſay unto thee, that thou art *Peter* (or a Rock) *And upon this Rock will I build my Church, and the Gates of Hell ſhall not prevail againſt*

annoſa jam Fides ab ea exhibet indolem, quam tenera adhuc, & lactens, in ſua ſpirabat infantia! Quam diſcolor ab illo nunc tempore apparet, quo pro ea fortiter aſſerenda invicti Chriſti Pugiles mollia omnia calcabant, aſpera omnia tolerabant! Quam alieni ſunt hodie trepidi Fidelium greſſus ab eorum celeri curſu, qui Magiſterio Apoſtolicæ illius Vocis imbuti: Tu es Chriſtus Filius Dei Vivi: ibant gaudentes a conſpectu Concilii quoniam digni habiti fuerant pro Nomine Jeſu contumeliam pati! Obſcuratum eſt aurum: Mutatus eſt color optimus. Sed finem jam dolendi faciamus: atque uberem ſemper, & in nos ipſos perennem divinorum munerum largitatem agnoſcentes, humiles potius

agamus

againſt it, and I will give unto thee the Keys of the Kingdom of Heaven, and whatſoever thou ſhalt bind on Earth ſhall be bound in Heaven; and whatſoever thou ſhalt looſe on Earth, ſhall be looſed in Heaven. This, my moſt beloved Children, was the Merit of St. *Peter's* Faith, a Faith altogether Holy, Couragious, Heroick: Tranſcending all the Uncertainty of Human Opinion, and carrying with it the firmneſs and ſtability of a Rock, which was not to be ſhaken by the moſt violent Storms and Tempeſts. But where now can we find this intrepid, this Apoſtolical Faith.

She is more precious than Rubies, and all things that can be deſired, are not to be compared unto her. Alaſs! how degenerate a Diſpoſition does Faith now in her mature State,

agamus gratias Patri Miſericordiarum, & Deo totius conſolationis, qui etiam in diebus noſtris primævæ Fidei inſtaurat exempla, donatque Nobis, ut coram intueri poſſimus fortem, ac Conſtantem veræ Fidei Defenſorem qui carnem, & ſanguinem æterni Patris illuſtrationibus obluctantem vincere novit & quidquid Mundus aut ad dignitatem auguſtius, aut ad claritatem ſplendidius largiri poteſt, excelſo, ac vere Regio animi robore Contempſit, ut illibatam ſervaret ſtrenuam illam, invictamque Fidem quam Chriſtus in Petro tot præconiis extulit, tot beneficiis cumulavit. Caveamus tamen, dilectiſſimi, ne hoc ipſum Divinæ bonitatis donum quod tantam huic noſtræ ætati lucem affert, nec ulla unquam

or rather in her Old Age, diſcover in theſe our Days, how different from what ſhe had, while ſhe was yet in her tender Years, when at the Breaſt, when in her Infancy! How diſcolour'd now from what ſhe appear'd to be in thoſe Times, when the invincible Champions of Chriſt, to aſſert her Glories, couragiouſly ſpurned the ſoft Pleaſures and Enjoyments of this World, and ſuffered the ſharpeſt Pains and Tortures! How different now are the fearful Steps of the Faithful from the ſwift Race of thoſe who were provok'd on to the Courſe, by the Authority of the Apoſtles Words, *Thou art Chriſt the Son of the Living God!* They went Rejoicing from the Preſence of the Council, becauſe they were thought worthy to ſuffer Contumely and Reproach

quam ſeræ poſteritatis oblivione delebitur, deſidiam noſtram aliquando redarguat, ubi ſcilicet tam illuſtri exemplo provocati in ſacroſanctæ Religionis officiis torpentes inveniamur fulgidamque eximiæ virtutis imaginem occulis noſtris objectam inerti ſuſpiceremus obtutu.

Omni propterea animi fervore Studeamus Petri Fidem, Regiam Fidem, impavidam Fidem, quam digna commendatione proſequimur ſedula imitatione complecti, præclarum illud monitum

for the Name of Chriſt! The Gold is tarniſh'd, and its beautiful Colour chang'd.

But now let us ceaſe our Sorrows, and put an End to our Affliction; and with a due Acknowledgment to the Almighty for his ever flowing Bounty and continual Diſpenſation to us of his Divine Gifts, let us rather offer up our humble Thanks to the Father of Mercies, and the God of all Conſolation, who even in theſe our Days, revives thoſe Examples of the Primitive Faith, and gives us, as we may now ſee before us, a Magnanimous, and Conſtant Defender of the Faith, who has known how to conquer Fleſh and Blood in their Oppoſition to the Enligtnings of the Eternal Father, has ſhewn with a ſublime and truly Royal Soul an entire Contempt and Diſdain for all the Auguſt Glories, and ſplendid Honours this World can beſtow, that he might keep that pure, that ſtrong, that invincible Faith, which Chriſt ſo glorioufly extoll'd in St. *Peter*, and Rewarded with ſo many Benefits. Yet let us, my moſt beloved Children, take care leaſt this Gift of the Divine Goodneſs, which ſhines out in ſuch Light and Splendour

in

nitum Beati Gregorii assidue reputantes, & ab oculos habentes: Ille vere credit, qui exercet operando quod credit.

FINIS.

in theſe our Days, and which will never be blotted out in Oblivion by late Poſterity, at any time Reproach our Sloth and Coldneſs, and leaſt we, after having ſo bright and illuſtrious an Example before our Eyes, be found ſluggiſh and lifeleſs in the Duties of our moſt Holy Religion, and behold this ſhining Image of Heroick and Conſummate Vertue (now before us) with looks of Indolence, Indifference, and Inaction.

Let us therefore Study with all the Fervour of our Soul, to embrace with a diligent Imitation the Faith of St. *Peter*, a Royal Faith, and undaunted Faith, which we ſo worthily commend and honour, having continually in Mind, and always before our Eyes, that glorious ſaying of St. *Gregory*, *He truly believes who puts in Practice by good Works, what he believes.*

F I N I S.